

M1805  
Saturday, March 21, 1970  
Barn  
Lunch and Coffee

### Lunch

Mr. Nyland: The reactions to last night's meeting have been quite varied. I took the time this morning to listen to it in toto, without any disturbance from telephone or buzzers. I tried to listen to it with the ears of a stranger. Because I found out afterwards that someone was there who was new to us and had had an invitation to come to Music already for some time—a person we all know well enough surely by name—and it was interesting that I had absolutely no idea that he was there. And at the same time, I found that what he really is interested in were the two different things we talked about: one is the honesty of our attempts and the honesty which belongs and should belong to each person; the other is what of the future—what will happen, and what can happen now in order to make sure that the future is not going to destroy the activities of the Barn too soon.

It was interesting then to listen as if I hadn't heard it before, and as if I didn't know the person who happened to talk. It is not so difficult to do that; because even in listening and knowing what was going on and how it was being said and for what reason, one can be quite Objective to one's own voice, and one can very much be Objective about one's thoughts. And simply taking it as a whole and listening, I really came to the conclusion that it is one of the most fundamental meetings we've ever had; and that I think and I hope that in the future it can be of help for some of you who again and again may want to listen to it, to establish within yourself principles, traits of your character which are necessary for the growth of yourself to become a Man—I mean a real Man.

That the reactions to such a meeting is of course varied, it depends a great deal on what one is and what one wants to listen to, even; what you want to take, and how open you can be about

certain subjects which, although close to your heart, may already have within you a certain attitude partly crystallized which then, when you are confronted with the principle to which you agree but which is expressed in a different form and when it reaches you then and you take it in seriously enough to find out what is maybe the truth for yourself and to what extent you can agree with it, the reaction then for yourself can stop at the moment when you are sufficiently disturbed.

What will happen with you ... and that is the most important part: What will you be able to do with that. You have to take it, naturally, with what you are—the way you have been thinking, the way you have been behaving, the way you have considered for yourself to have a Conscience with which you every once in a while have talked and which now indicates that perhaps there is a little conflict. And in extreme cases the result of listening to such a meeting and being quite serious—that is, not simply to let it go by flippantly but to take it in—the two extremes are, of course, that you don't feel at home with it and really that you have a feeling you don't belong; and the other is that you take it without having any particular thought of your own, but simply as a statement which is presented and that you are willing to follow it because someone else has told you.

Both impressions are absolutely wrong. The idea of the meeting was not to disturb you but to place in front of you certain fundamentals—the way I see life, the way I believe that life is in Man—and that I think that when he actually can consider it as the truth for himself, he will find, in his life, God. And after some time he will start to realize that what God is, really is his life; and that therefore the different attributes that we now ascribe to God as a whole are attributes of your life as you can find it.

It's a pity of people living ... and it does not matter where they live on the Earth or on Mars or anywhere else in the universe, whenever a segment of life force has been taken away from the totality and in which then a certain form is crystallized in that life—or perhaps taking it the other way: that certain things were crystallizing into which life was put; either way is correct—the fact remains then that when one comes to the recognition of life within oneself and one wishes to meet God, that in each personality you only see a little bit of God, dependent on how much life there is recognized in yourself. And that the struggle, when one says “I wish to be united with God and ultimately become fused,” is then immediately related to what you find of your life within yourself and what is, in your personality, covering up life which is there.

That is the first step, because that belongs to the knowledge—your real self knowledge—and you search for the truth within yourself. The next step after that is that when there is a recognition of what your life at the present time represents through you; that that form of life being bound to the body in which you happen to exist, that then it has taken on already coloration very much belonging to your manifestations and in which of course your education has not helped you at all because it has emphasized more and more the manifestations only. And that the search for one's inner life is really what is life totally; to try to understand then what is the principle of life itself as a force, and then reaching by means of whatever is given to one—and the abilities one has, and a chance that there is of developing for oneself to become more free from the form—that then one comes more and more to the reality of the principle of life as a whole, which then becomes one's God.

God is not a person. God is everywhere. When we say 'Omnipresence,' it means that life exists everywhere. That it is temporarily closed to one is only a condition which happens to be in the form of different crystallizations in the universe; and that each crystallization has in it the task to uncover what is the life within such a crystallization and to try to become free from the crystallization without destroying it.

That is the problem: That one believes that it first has to be destroyed before a life can be set free; because everything indicates that whenever there is any kind of a crystallization, including the human body, that there is a necessity that it should die before life is set free. That is not at all the point of death. Death simply means that the body has fulfilled its function and is of no further use to the Man who ... to whom it happened to belong, that life was within him and that the task was for life itself, to set itself free because it wishes to be united with the totality. And when that could be done, the form will not prevent it ... but that together with this kind of a form, certain pseudo-scientific thoughts and feelings have started to exist in such a crystallization which then, because of their own development—going off, profiting by whatever life there was in such cells, desiring then to stand on their own and believing that the body itself as a personality was in itself an end—that then in the consideration of that, life has been forgotten.

Why these things happen as a crystallization almost, then, forming their own laws, it is simply that the involutionary forces which make this universe tick and where there is the necessity of a balance, that only the balance can be reached by the increased force; either one or the other opposing each other and meeting, that then the crystallization itself is assured that it

will not be destroyed by either one. And that then in that kind of a crystallization or personality, the chance nevertheless remains that whatever ... whoever is the possessor of that kind of life will start to understand that that life is reality and not his personality, and that the time allotted to the body to live in that kind of a crystallization for a certain length of time is only to call to his attention that life exists.

That is why one says a Man must die. That is why Gurdjieff talks about death as the only means by which people will start to realize what has to be done for themselves when they wish to free themselves from the bondage of Earth, that only the realization of one's own death—and not hope or love or faith or charity—will be strong enough to tell them at this particular time that there is something else involved than just living on Earth.

In the olden times—when our conditions were not as involved and when we were living much closer to the Earth and the soil, when we had to earn our living by physical work mostly, and we had to consider the possibility of avoiding destruction of one's life because the forces outside of the Earth were stronger at a certain time for us—that gradually in the minds and the feelings of people certain things were associated with such forces. They became, then, demigods in whom one could more or less believe and for whom it was necessary to make sacrifices in order to pacify them. That in that kind of a state of a very primitive development, it was not necessary for a Man to go so far as we have to go now; because our lives in a personality have become so complicated that we emphasize all the time the outside and never our inner life anymore, and that the only way by which now, at the present we can be reminded is to know that we are mortal.

In the olden days it was quite easy to love and to utilize that love for the sake of setting life free. One could at that time have hope and faith; and it is still true for those people who separate themselves out from the ordinary organizations of the Earth and form within themselves what we now call a 'narrow-minded' religion, that they, in the forming of that what are then principles for them, can actually live by faith and hope and love; and that gradually with this exclusion of the forces from the outside world and not wishing to be affected by them, that they could continue to live a life of prayer.

Don't ever look down on anyone who is religious but honest and wants to keep on being sincere. We are much worse off, because we consider ourselves as if at times we are free. And that is why we take what we talked about last night so differently; because it depends on where

one lives and the surface of oneself is tremendously large, and the interest of one's outer life is so multiplied that we forget that what we talked about last night was a talk to your Conscience, it was a talk to your essence. It was not a talk to your behavior. It was not a talk about outside life. It was a talk ... in the end of what I said, about your Magnetic Center, it was trying to direct your thoughts and feelings towards the existence of God in you as a life-giving force about which, then, if you could understand it there should not be any difference of opinion at all.

And that is why I say the two extremes are quite wrong; because they consider only the outside conditions, or your little vanity or your little weakness. What is needed to take out of such a meeting is: "What is being talked to what within me? He's talking about that what has the potentiality of a Soul. He's talking about a Magnetic Center, which is life within me. There I will distinguish between what has to be done or not. I will not follow what he says that I ought to do, and I will not exclude myself and cut myself off from the possibilities of continuation of certain kind of life in which I could grow." Essentially one makes up one's mind in saying "I wish," and it has nothing to do with what someone else tells me, even if it sounds quite all right and perhaps I can be disturbed by having been given an opportunity.

Last night's tape was meant for your essential essence; and from that standpoint you must look at it and you must judge where do I belong, where is the accent of your own life, where is God within you. And with that we continue; because then it becomes manifestations regarding Work for this Barn, and through this Barn for yourself. That's why I mentioned the Activities, that I made reference to certain things in the beginning when I started to talk about that what is not as yet right when one wants to become honest in the activities belonging to the Barn. Because those Activities belong to the potentiality of your Soul. Nothing else. It is a question of trying to understand when I say "How will this continue to live," it's not going to continue to live on your superficiality. Within a couple of years you will fight *unless* you can understand that it is an essential quality of this life here at the Barn, an essential quality that you have to manifest in your activities. That's why I talk about honesty. That will save you. It will save the life of this Barn. It will be possible for us to build something *now*, realizing that that *now* is important; because otherwise we just walk around a little bit and do a little bit of this and that and the other without even being touched.

You understand, I want to touch you in the place where you really become vulnerable, in the place where you will be upset. Because you don't want to be upset by yourself. You don't

dare. You don't want to look within yourself to see what you are. That is why I have to tell you: Because I dare, because I tell you the truth about yourself.

We will continue. Now I say we will 'straighten out' a variety of different things regarding such Activities we are interested in, and we will try to incorporate into all of it these kinds of principles. There are now two principles: One is honesty and Conscientiousness; the other is—and it is a very important principle—the utmost patience. Because one must know that a person who has lived already for some time and has crystallized, in his time, life; and has already been listening so often to what the devil has told him through his personality whispering in his one ear and the devil holding his hand over the other ear so that you can't hear from the outside anything else but what the devil tells you, and preventing you from having to listen and to have the ability to listen, simply because the conditions of Earth make it so easy for the devil to fool you because your emotional ... your emotional states remain bound to the surface of the Earth.

That is where we have such a terrible time with. That is why I talk about emotional qualities: In order to try to tell you what is the language that can be used, the language which you have to learn, the language which has in it a password, like a passkey opening the heart of everyone who has life in it. That is why I talk about aliveness. And I have talked about it for several months already: The emphasis that that aliveness means that there is a chance, and that then all that is needed is to put such aliveness in the proper relationship towards the potentialities of yourself; so that then the energy which is then available can be guided and can be guarded, it can be protected and it can start to grow up because of your own wish, willingness to Work and to understand what we really mean.

I say 'patience.' Tremendous amounts of patience is necessary. Because we keep on, stupid as we are: Thoughtlessness; no consideration, sometimes not even for your own life. To be quiet and in that of a kind of a stillness to listen to the language of your ... of your emotions, that is the problem. That is why one says 'stand still' sometimes. Take account at such a time. Try to find out what at that time is alive within you, that in the recognition of your inner life which is there—small as it may be, in embryo... But, it is unspoiled. That is why we talk about that—it is that life which still has a chance. The outer life you may as well forget; it sloughs off, but your inner life is still protected, unfortunately not developed but it has a chance because it is in embryo and it is not as yet reduced.

That what is needed is the recognition of the quality of that kind of inner life, the quality

that is the reality for yourself, more and more becoming clear. This is what I would like to see in the Activities of anything that you are engaged in; and simply because it cannot really as yet be trusted to everyone of us because we are too small and not capable, you need guidance, you need help, you need even supervision. I cannot trust you sufficiently as yet; that when I ask you—and I brought up several subjects like this—and I ask you about what is your business doing, have you got the figures at your finger tips, all the facts? Do you know how much you took in today and how much went out today; and day after day how you have kept track, perhaps, of the energy you have spent, and the time and the money?

I've given you every once in a while a very simple rule, which of course I know by experience works: During the years that I was growing up—and of course with a little bit of money in my pocket and expenditures that had to be met—that each day, I suggested, I wrote up what have I got in my pocket. I put it on the table and I counted it and I wrote it up. Then I had perhaps at such time even a checkbook, I saw what was in the bank—my balance—then above that I had a figure from the previous day; and if it was more I deducted it—that was my expense of that day—if it was less I had to account for it in some way or other. And it may be because either extra expenses or extra deposits in the bank, whatever it may have been I had a perfect picture before I went to sleep of what is my capital with which can I now work tomorrow.

It is so simple: Just two figures; of which the second one you carried forward to the next day, with which you begin. That if you could write it on a little card, and you see on the left side in the beginning there was ... and underneath the state of your capitalism, and on the right side in the end there remained ... and a statement with which you went to bed. I've suggested it so often: That when you are engaged in an ordinary commercial adventure that you keep track day by day of such expenditures. If you wish to extend it, if you wish to remain interested in the expenditure of energy, if you are interested in the growth of yourself psychologically, if you are interested to see how you spend your time during that day—good or not so good or what, or useless—even if you want to make references to the history which is then unfolded during one day and at the end you have added another day to your life—all of that you can do as you please. But a commercial venture and what I become interested in when I look at you, when I look at the potentialities of such Activities...

Because, you know, I have to do that. I've told you one of the reasons why we have Activities of this kind, is that it could become a tangible something, I hope even an entity that

you could touch and that could remain and could furnish a living for you, and by the payment of the tithe to the Barn, that the Barn could be maintained. That's the purpose—at least it's one of the purposes—and that is why I am so fussy. Because I would like you to understand it, that how can I even judge where money should go when you don't help me to tell me where it went, how it was spent. It still comes out of a total capital which all of us put together with very difficultly-earned money sometimes, and a great deal of perspiration for setting things aside. Because it costs us energy to do, really, and then to take off a little like 'dues,' we call them, every month hoping to be on time so that Rhoda is not going after you to remind you. And still, of course, there is delinquency, there is still excuse after excuse—which is acceptable, at times it cannot be otherwise.

I wish the Activities, now commercially interpreted, would try to keep a daily record on a card ... very simple 5 X 8 card that at the end of the week, on a Saturday evening they would write up the results of the week so that on the Sunday you have a weekly report. For yourself. I don't need it each week, but I would like to know it, whenever I happen to think about this and that and the other; approximately what is your situation, and that towards the end of the month and before the new month you take those cards and add them up—the amounts that are needed for such a little report—and that, then, comes into my hands if you possibly could do that.

And again I beg you and beg you, and I beg you again, to do it before the first of the month. In that I have to trust you; and I cannot as yet, simply because you're lazy, sometimes you're terribly stupid about that. I cannot understand it; even that you don't want to do it, that you cannot get away from such superficiality, that you cannot honestly sit down. And even if you say "Mr. Nyland would want it," what the hell, why can't you! The other day I said something about respect. Where is it. When I say something after weighing it many times backwards and forwards, evaluating it in certain ways, even if I make a suggestion or give a little advice, it comes from my heart. It is not just from the top of my hat. When I ask you these kinds of things, I mean it in order to help to keep this Barn vibrating. That's the fuel that will be necessary for this Barn to remain alive. Because when it is alive it will vibrate, and I ask you to help, to put a little bit of that kind of a fuel on that kind of a fire to keep it going.

What is so much about that kind of a request to you. To be honest day after day; it will have a good advantage for yourself because during that evening when you look back, you will be honest. That's one of the reasons I ask you. Because your memory is not then as yet spoiled,



you can remember a few facts. If you let it go for a couple of days you don't know where it went, or you add a little bit because you think, "Oh yes, perhaps it was that in order to make the cards check."

I don't want dishonest reporting. I want—I've said it so many times now—I want the truth of your operations. That is why I have asked John to make sure that you are intelligent enough and to help you to put up such a little filing system; so that then if he comes and asks you can tell him, showing him the cards without any fuss and without having any particular thoughts that he is inquiring into your business and that he has no business to ask for such simple questions.

As long as you are at the Barn and as long as Activities are going on and as long as I'm responsible and as long ... as I said last night, I will make policy. Because I think it depends on the behavior of one ... that there is uniformity in that kind of a policy making, as long as I then ask that John collect a few data for me, you will have to understand that that comes from me.

One has to learn to get rid of sometimes the impression that you receive because you don't like certain things. Many times because you were delinquent and you were lethargic; not even to call it 'lazy' ... or that you were selfish and didn't allow enough room for someone else to live, and that in hampering the totality of certain things which in my opinion still has to grow and must be fed, that you are the cause of delay.

I talked about the weakest link in a chain last night. This is the principle I would like you to understand. I'm not scolding you. I become emotionally involved in these kind of things because they have value for me and my life, and I try to tell you that: My life is in this kind of Work, and that therefore when this kind of Work is not understood properly, you hurt me ... rather, you hamper me in my attempt to manifest what I consider life of the Barn.

The same principle applies to the division of physical work. That's why I've asked Robert... I said it last night, you understand it: Work with him. See what you can do. Get rid of your own little bit of something; or if it has to be there, talk it over until you come to a good conclusion so that the little 'lieutenants,' as I call them ... not 'little'—I said that just now—so that they who are responsible and want to grow up, that they can utilize that for their own ... and their own understanding, and that they in turn—and it is only five—they could inspire five others with whom they work, and when they are present in body, that's also they could be present in spirit for those who become dependent on the guidance which the person who takes responsibility can give. So that then you acknowledge Robert, and Robert acknowledges the fact

that he has taken a responsibility for the maintenance of such activities.

Why do you want me to spend too much time on the little things in detail instead of just giving me the outline, truthfully expressed—including all the things that matter—and leave out what really is a detail, so that you don't give my brain much more to do and to digest than is really necessary. And honestly, I don't need it and I really don't want it. Why did I talk about relationships towards outside Groups: So that a minimum amount of guidance, if I have to give it could then flow to you to be able to answer.

You see, there are things in the Activities which are not right. There are things in our ordinary physical activities that are not right. There are still things in relationships towards other Groups which are not right. That is why I added the principle of patience: So that you can work together, honestly work together with an aim, constantly seeing that aim and not seeing the manifestation and idiosyncrasies of our personality. Hold onto that what you wish to do with a shovel. Because the shovel has a handle, that is what you hold onto; but the real work is done by the shovel itself. All our personalities are little handles, different in shapes and form; but you hold onto them in order, by means of such personalities as a Group, to create something which a shovel does when it moves earth from one place to the other, and finally makes a mountain out of a mole hill, maybe.

I hope you understand these kinds of things, now there is no further misunderstanding. When there is misunderstanding, please ask God to tell you. We will grow, slowly, the stupidities are still smaller than the advantages. We will have Easter, we will have Good Friday, we will talk a little bit about the meaning of that for us as a Group. After Easter, spring and summer—tremendous possibilities for us if you want to see it. If you set out in the beginning of spring—pretty soon now—and you make up your mind to think, you consider, you see the spring going into summer.

You know what spring is, you know where the Sun is, you know that it goes over from one sign into the other. That point where the ecliptica of the Sun, which is the curvature where the Sun goes—that is, the road the Sun takes from our standpoint of Earth which is in reality, of course, the path of the Earth itself—it goes through the ecliptica, which is divided into twelve parts. We call it the Zodiac. That particular plane is, in relation to either the horizon—or towards the different meridians, or towards that what is the north and the south poles—a very definite relationship of an angle where it then crosses the circle of the equator. And at the point

where the ecliptica crosses the equator—at two points—one is the beginning of spring, the other is the beginning of the fall.

That is why these signs are important. Because at that point the angle with which then the Sun passes and disappears again to the northern hemisphere away from the equator, gradually becomes parallel to the equator itself. And at the point where the Sun, as it were, ‘stands still’—solstisium—and that what is the beginning of summer, and that what happens in midwinter and the beginning of the winter, those are the times when the velocity of the Sun, as measured by the distance from the horizon and the distance from the equator, is less and less. When we are at this point [Spring] the Sun is very fast; that means that the days are getting longer faster and faster, and from now on, then again the time—that is, the difference between one day and the other—and daylight will become less and less.

side 2 I do not know if you can visualize these kind of things on a universal globe of what really takes place in our solar system, but it is important to know that at this point where the beginning of spring starts in, that then the Sun very quickly rises and is out of sight of the equator much, much faster than what happens when it is in ‘midsummer’ or in ‘midwinter,’ as we call it—the days of solstisium.

For that reason it is important to latch on to the Cosmic forces as represented by the Sun for us. For that reason this point is important: because it’s not a point of consideration, it’s a point of activity. You can postpone your consideration a little later when the Sun has reached its highest point in the northern hemisphere—23 degrees above the equator—and then goes down again. That is the time ... I wouldn’t say it—you will be able to ‘sit on your laurels’—but at least you can contemplate from that higher point of that what has happened in the past, that you are then in full sunshine and again profit by the heat of the Sun.

This period, we proceed and almost now, I would say, we are ‘in a hurry.’ We want to get away from the equator of the Earth. We want to leave the Earth because it is of not of much use to us. All the progress on the Earth makes us fall asleep more and more, and the faster now you can get on and hold on to the Sun, the better it will be for all of us. That is why I say, enter into the northern hemisphere with the two things—of honesty, the search for truth, and to be patient in trying to find it—in your time ... whichever time is allotted to you, to give you at that time Consciousness and Conscience.

Have a good afternoon.

## Coffee

Mr. Nyland: Coming through the field there and looking at all the cars and knowing that we have now approximately seventy cars among all of us, I think anyone who doesn't know us and doesn't know anything about us would say, "Such idiots." You know, it would be extremely useful for one if as many people could get in one car, could share it and then bring such a person to the Barn. So that the problem is and the task: To come here in as few cars as you possibly could manage. That would give tremendous confusion—who should ride with whom, and who will take the responsibility, and who will have an excuse that that day their car is not much good—and whatever it is, would that be interesting?

You know, we have talked of course a great deal this whole week, and I can easily understand it: People say it's a little 'too much' and it is of course every once in a while it is possible that you have eaten a full meal; you need time to digest it, and then right there you sit a little bit dumb, probably, because of the fullness of your stomach, and someone else puts another meal right in front of you and even encourages you, to say "Go ahead, go ahead, eat. Eat some more. Eat some more, it's good for you."

Particularly the phrase it's 'good for you,' how one starts to hate that. The danger of meetings is there is much too much said with a certain intention that you should eat, and not enough left for your own desire to really take what you can and to digest what you already have. Even to some extent, it takes away your own initiative. The difficulty is that when you are in the presence of good food to eat, that your tendency may be to overeat almost, and that would be then the excuse. You never can tell what you will eat tomorrow, but you also have to learn to become discriminating; so that even if you sit in front of a full meal and even if you are encouraged, you should know for yourself what you want; and then to see if, in looking at a meal only, you may be able to get certain things that you still could use, or that the process of digesting will require something that you then start to look for; and with this openness of looking for something, maybe you find among the different things right in front of you—beautifully arranged on your plate, all more or less looking palatable—maybe you find just a little olive or a grape and then you say, "That is what my stomach needs."

It would require that you keep your eyes open. You certainly should not allow yourself to sleep like one usually does when you have too much in your stomach. You should not allow yourself to become lethargic. You never should come to a meeting when there is that kind of a

possibility of going against your own wish. The strength of yourself starts already when you say, “Yes” or “No” to a meeting, and regardless of what someone else may think or say—either to you or behind your back—you should be strong enough to know what you wish to select. And if you then come, you have to be open and as much Awake as you can be; and if that is not your intention you must stay away because you must, then, say “This is not for me—not now, anyhow.”

So, again, you become your own judge for what you want to take. It applies to the attitude one has in coming to a meeting, quite logically. Because if you are very tired... [aside (disturbance in room): Close it a little more, I think, the door. Huh?] ...if you are very tired because of physical work, for instance, or if you have many thoughts that cause you worry so that when you say, “I have to face a meeting and I have to sit there for some time,” if you have any idea that perhaps you might fall asleep, also then you must have the courage: Don’t come.

I think it is necessary that you learn for yourself to distinguish what is right for you. We talk several times about psychological medicine cabinet, so that for a certain state of yourself you know what kind of medicine is required. It is always that kind of a problem: When you consider yourself as you are and you feel that certain things could be changed and should be changed, or that because of a misuse of certain energies you do have, you are a little sick—almost, I would say, ‘unhealthy’—that then you must know how to be your own doctor.

Because that’s the reason Work is given to you: So that you don’t have to look in All and Everything to find the right page, but that you already have within yourself stored up enough of that kind of knowledge that could be useful in the form of tasks you have set for yourself; in the form of having to think in a different way if you can, in the form of knowing that perhaps you should be more active in becoming much more flexible about yourself so that in situations in life in which you happen to be in which you perhaps don’t want to partake—like maybe you don’t want an extra meal even if it’s given freely—that then you will know which particular aspect of yourself you should turn to certain circumstances when the circumstances are presented to you that you have to have experience regarding them. Then you will, if you then do this you will be Awake enough and you will keep on looking for the ‘olive,’ I say—for that what is exactly that what you at that time will need—and in selecting in the wish and the anticipation of being able to select, you will change yourself; the considerations of the possibilities for yourself in looking into the future, that the kind of plans you will want to make—decisions that will apply to

tomorrow and not to today—that then you force yourself with your mind and your feeling to consider the situation which otherwise becomes a little bit too ephemeral ... or not even ephemeral, quite superficial.

If you make for instance a plan and write it up, if you have an idea of what you want to make and make a drawing, if you want to write an essay and you start writing, if you don't know exactly how to arrange your room but you start moving furniture around so that you see if something will fit, you get into an entirely different kind of a state, and, because of that form of aliveness which then comes out, your openness also will increase.

It's so obvious. Because when one is alive, there is a dynamic something within you. It gives you at that time a momentum, and the grace of a momentum is that it will give you a moment. Momentum is really the "I Am"ness of a moment; so that you then start to realize that kind of moment, when it is taken, will be in action and will, because of that kind of an action, you can hook onto it, latch on to something of yourself using the motion. The energy that is represented—'kinetic energy' we call it,  $mv^2$ ; that is, the mass times the square of the velocity—it's a tremendous concept for energy; that if you can realize that it is available for you just, you might say 'for the wishing and doing,' your life becomes entirely different because it is then positive regarding the possibility of growing further.

You see, you can now ask for your questions, if you like. It doesn't matter to me if the question is perhaps not in line with what I am saying, because we can always bring it back to that. I don't want to deprive you of the possibility of asking questions; if you really have them, we can always lean it in such a way that the principles of Work always will be discovered and discussed. And so therefore if you have something on your mind or on your heart, I will keep quiet.

Yah.

Questioner: Last night I decided not to go to Music as a result of what you said on Tuesday about staying away, to see what would happen. I ... I tried it for a week, as you said. And knowing that I wasn't going to Music, I just had ... I knew that I had to do it myself, that I was relying too much on the routine of the meetings. My wish was really strong. And I had asked a question on Thursday about openness while trying to Work and about ... well, it was answered in a way that was very good for me: That when I felt that I was wandering away from my attention being on interest in my body, to remember to bring it back just to that simplicity. So I started to try to

Work—and just very, very simple motions of my body—and ... and I was in a very open state. And I remembered what Marilyn had suggested to me; because I wished to get beyond that point that I seemed to always get stuck at, and then I stood up real ... very slowly, and it seemed as if I ... I entered into a different kind of atmosphere in which ... like the atmosphere of just something piling on myself. I think I don't know how to describe it. Maybe you would call it a heightened 'alertness' kind of state in which there was just my body there, and I continued to move it very slowly, and... Well, it was something I never experienced before, and the thing that was new about it was that I had a very clear and strong sense of something harmonious inside of myself; like an effort was over, I didn't seem to have to fight against myself any longer in the attempt. I was just there, and...

Mr. Nyland: Was it good for you?

Questioner: Yes.

Mr. Nyland: Yes. And it's quite right to have, even to give a description of a certain heightened state. What exactly may have caused it, one really doesn't know. Because there may be a variety of different influences. The fact that one makes an attempt trying to Work in the sense that the answer was given at the time and to introduce, then, this particular newness of an Observation process, the presence of that—even one says the presence of a 'quality' as represented by 'I'—will have, with the intention that one now wishes to Work and following it through, creates in the personality a different kind of an influence in the atmosphere; and then changed, particularly if as a result of that kind of an attempt, that that what one reaches is, because of the mobility of the attempt in connecting the three different centers in a certain way—if one has a mind and part of the mind interested in the manifestations of the body, and if there is a wish which constantly keeps on feeding it—one sets up within oneself a kind of a triangle which is moving. And the more intense that moving ... that movement takes place, the more the triangle starts to look like a circle.

The circle then, in itself is that—really, is an activity which takes place—sucks in, within the body, certain forces from the outside. It is as if then, if you know what a chakra is, that it functions as if there is something within me which, because of its particular rotary motion, can bring something in, or can it take some things out. It goes ... it goes clockwise. It will introduce then, because of that movement, certain energies from the outside world belonging to the possibility of further growth within oneself.

This gives you the heightened state, and as a result of that one says “I did not know that Work could result in that kind of a thing”; because I have been looking all the time for Consciousness and Conscience, this time it gives me aliveness but it is aliveness on a different kind of a plane. And that is why it is not only interesting, but almost too fascinating and one has a little fear about it, and also one understands that if I only could keep it, it would be very useful.

After some time you lose it. If you ever think of it again—it is, if the memory comes up—don’t ever try to repeat it. You have had, as experience, something that is useful. Don’t try to describe it—that you wish it back. It comes as a result of Work. It will come back again as a result of Work, it will never come back as a result of the wish to bring the results of Work back to you.

All right?

Yah.

Cindy Curry: I made some rules for myself.

Mr. Nyland: You need some what?

Cindy: I made rules for myself.

Mr. Nyland: You did.

Cindy: Like because of that Tuesday...

Mr. Nyland: Yes, Cindy.

Cindy: ...and, um, I’ve been trying to live by them. Because I thought that they were the truth because of things that I’ve seen in myself, tendencies...

Mr. Nyland: No. No, I don’t think they have to be the truth. A rule is simply a form of behavior.

Cindy: Oh. Well...

Mr. Nyland: Whatever the rule may be—that you have to go, I say, ‘against’ tendencies or follow this up or that up—it is only that you give yourself an order that you want to behave in a certain way and that you give a command. You give a command, let’s say, to your mind that you have to do this or that whenever such a tendency happens to come to your notice, it has nothing to do with the truth. It has to do with ordinary manifestations and ordinary life. And maybe they turn out to be useful, but they need not even engage anything particular as far as your Conscience is concerned.

The affair that takes place with that what is really important, is that my mind is charged by taking command. I give my mind something to do which usually it doesn’t do. The mind being



very small—useful for the Earth only and having to change into a state of Consciousness—does not know what it is to become an executive, and it has never taken a responsibility of giving orders like a King would give orders to his subjects; and when something in me starts to say the mind can now make a rule for my conduct, then when that rule is there, the mind is responsible for the maintenance of the rule and it is then charged with that kind of a responsibility, and the mind gradually starts to understand that it has to fulfill a different role: Instead of being unconscious, that it should be Conscious.

So it is in the direction of that, but the truth is not necessarily reached.

Cindy: Well, at the end of the day, especially yesterday and today I just ... I realized that my ... I was ... all my life was coming out anyway, and all my rules had been so restrictive. And I didn't know how to ... to find some kind of balance all during the day so that I express my life in the right way, and that it is going to come out anyway.

Mr. Nyland: What is the right way, Cindy.

Cindy: I don't know.

Mr. Nyland: That's it—I don't either.

Cindy: That's what I am trying to find.

Mr. Nyland: No, darling. Just try to accept your life as it is. There's nothing wrong with it. It is either going left or right. What is important if one Works—if someone, somewhere, called 'I' is Aware of me—I have no interest in the rules at all anymore. That's good for ordinary conduct of life, and, as I say it is good for teaching my mind that it ought to be busy in a little different responsibility, but failure or not failure, it doesn't make any difference because I remain in existence. The fact that I'm interested in, I've said so often, is that I am alive and of course I have a form. When I accept that and it is accepted by something that is interested only in the Objectivity or the existence of myself as life and whatever there is of the personality, *then* I feed an 'I', that will help me for Work. But from the standpoint of 'I' the conduct of my ordinary life on Earth don't really matter at all; I need them in order to give myself a certain I call it 'dexterity,' but I am not interested even in following them or not, because I remain in existence following rules or not following them.

So what is important for 'I' is only that fact, and the rest belongs to some other kind of a realm. I call it 'Earth.' Of course, I want to have certain things happen on Earth so as not to lose too much energy. Whatever it is that I want to go against, don't attach too much value to that.

The rules of conduct will not lead to Heaven, they'll make you a better Man on Earth.

Cindy: I don't think they even do that.

Mr. Nyland: No, probably not.

Cindy: I don't know.

Mr. Nyland: Maybe you made the rules too stiff.

Cindy: I only made nine.

Mr. Nyland: You know...

Cindy: I'm going to make the tenth one, right?

Mr. Nyland: Cindy, only nine?

Cindy: Now I'm going to make the tenth one: To break them.

Mr. Nyland: The Ten Commandments, make one rule—only one: That you get up in the morning and that you try to be Awake. That's a very good one: That you don't wait too long before you make an attempt really to be Awake.

All right?

Cindy: Uh-huh.

Questioner: Mr. Nyland?

Mr. Nyland: How far are we with that?

John Marshall: Another ten, twelve minutes.

Artie Dann: Last week, um, I was playing the piano, and, at a certain point stopped and attempted to play single notes and to just listen as carefully as I possibly could to those notes. And at the time, I wished ... I had a very, very strong wish to be Aware of myself doing this. And what happened was that suddenly ... or I struck one note and it was ... I really don't know how to describe it, other than that the vibrations from that note entered within a certain part of my brain, or I became ... a certain part of my brain was on the same vibration level. I don't know how to describe it.

Mr. Nyland: Now we're getting into hot water with it.

Artie: It was as if the way... What happened was that I saw or I heard within a certain part of my brain these same vibrations as I struck on the piano...

Mr. Nyland: Yes. It is possible. That's right.

Artie: ...and it was very unusual.

Mr. Nyland: Yah.

Artie: And I...

Mr. Nyand: When one listens to notes as you play them—and you can after some time become familiar, you can call it ‘vibration rates’ or at least different ‘tonality’—that then when one wants to strike a note, even before you strike it you will hear already what the sound will be.

Now, that what the sound will be and that what one wishes to hear sometimes can go together; and it is not that I become preconceived or extrasensory perceptive about such things, but it is sometimes quite instantaneous that when the note is struck it produces in me a similar kind of state corresponding to the vibration level. And without philosophizing too much about it, I would simply say it can happen, and when it does happen it’s interesting and quite unusual.

When you play and keep on playing—not notes of someone else, but play notes that you wish to play—the piano is there as the instrument, for you the attitude towards piano is that you want to have the notes within you; and then, if you can play that what you hear within yourself and if it corresponds, there is that kind of a chance.

Artie: I was wondering if there were any particular connection between the efforts that I was making at that time to be Aware of myself listening and, well, to...

Mr. Nyland: Of course it always will be. That is, if one makes efforts to even attempt feeble attempts—but at least attempts in that direction—of something being Awake, you’re changed at that time, you’re a different kind of a person: There is more of a certain substance in you than there would be before, and as a result of that one becomes also more sensitive and more receptive.

Of course it has an effect. There’s no doubt that any effect, any ... any wish, any desire to make attempts always will have an effect. Many times I call it ‘deposits’ in the bank. And sometimes it’s a savings bank, sometimes it’s a piggy bank ... just a penny; but it is a penny and it accumulates until the piggy is full, and then you can break the pig up and you can spend the money.

Of course it helps.

Who? Yah.

Betty Greenwald: Um, I wanted to report on a task you gave me two weeks ago. You told me not to think about Work, and I thought it would be difficult but I found it wasn’t difficult. I just followed from what you said, and every time a thought entered my mind, I started thinking about something very ordinary. And it helped to clear up a lot, um, the tension in my mind at the time.

Mr Nyland: Yah, that was the purpose, wasn't it.

Betty: Well, it did a good job. And I wonder if I should continue...

Mr. Nyland: Now you start filling it?

Betty: What?

Mr. Nyland: What do you want to do, now.

Betty: I don't know.

Mr. Nyland: Well, if you look back on the last two weeks and you judge by your state the way you are, what was preferable. Maybe you want to continue not to think about Work anymore.

Betty: Well, I felt when it continued ... when I did that and didn't dwell on the thoughts, there was much more life in me than when I dwelled on the thoughts of my life.

Mr. Nyland: Then I would continue, Betty. I think it's more important to get the aliveness back instead of having too many thoughts about Work. Try it for another two weeks.

All right?

Betty: Yes.

Mary: Mr. Nyland?

Mr. Nyland: Yah, and... Yes, who is it?

Mary: Mary.

Mr. Nyland: Yes, Mary.

Mary: Today I became subject to very negative feelings, and they have ... become out of my control. When I first noticed that I had these feelings, I made efforts to Work and I was able to Work. And then...

Mr. Nyland: When you say you were able to Work, what actually took place.

Mary: I was doing a very simple action, and I was able to be very much present to that action and to just Observe what I was doing. It was a very simple thing.

Mr. Nyland: Good. What was negative.

Mary: At that point, nothing.

Mr. Nyland: No, before.

Mary: My feelings. Some feeling within me took over, and it was nothing I could control with my mind. As I look at the day it went spiraling down, and I really didn't even know what had happened until later in the afternoon.

Mr. Nyland: Good. So, Work helped you then to counteract the negativity.

Mary: Work helped me? But, I forgot about Work later in the day.

Mr. Nyland: Then it was just substituting one thing for another. Of course, that happens many times in ordinary life. Every once in a while I explain it: One sits and is tired and something happens, and there you have energy for that: You walk through the room, you're tired but you to see there is dust on something, you say "That cannot be" so you go and get a dust cloth and you fix it up. All the time these things use substitutes to avoid what you don't want to do or avoid, that you don't want to spend too much time anymore because of certain reasons of being tired; and that then another something happens which calls in a different kind of attitude on your own part and you do that, of course you forget the other.

Mary: What happens when things take you over. Is there any way to, uh, to do something so that they don't ... or to get some kind of control.

Mr. Nyland: You have to put a control in it somewhere. I think it is necessary when the tide is against you, that you then stand and hold the waves up—King Konuzion, you remember.

If I don't want in my mind certain thoughts, I have to be strong that I don't want to expose myself to such thoughts. And also if they are there I want to throw them out, I can throw them out by means of putting something else in that is of more interest but I *also* can, within myself refuse to pay attention to the thoughts even if they demand it. That, I'm sure, one can learn quite well: I can say "Don't think about this-and-that," and although I may have trouble not to think about it, I can substitute something else that I want to think about, and, it's quite logical I don't think about the other anymore.

Mary: These were feelings I ... I have.

Mr. Nyland: Feelings and mind are exactly the same; because you feed them with energy that comes from someplace within yourself, the feelings are only not defined as well as the thoughts in the mind, but the action is exactly based on the same kind of a principle.

If I say I don't want to feel it—for me my feeling being expressed in my body, I don't want ... if I wish not to express it—there is no doubt that any kind of an expression, even of negativity, I can stop in ordinary life. I don't recommend it for Work. I think it's very different and difficult even then, because I think that whenever I suppress anything or non-express it, it causes another psychological kind of a condition which is not right for me at all. But as long as we are talking about unconscious states, there are many things that are changed and changeable in an unconscious state without having any particular benefit, or sometimes even deleterious for

myself.

Mary: For Work, what would be the thing to do.

Mr. Nyland: Observe your body.

Mary: And just...

Mr. Nyland: ...and accept your body. Whatever it is and whatever has been the cause of that existence, try not to describe it. When it is tense, don't even say "It is tense." Simply say "My body exists," and keep on with that kind of a statement. The mantram for negative emotions is "I-have-a-body." That is my mantram for any kind of an emotional state. But I've emphasized, in this, "I-Have-A-Body." Or sometimes it is substituted a little bit: "Have-a-body-I," "A-body-I-Have," "Body-I-have-A." Sometimes I use mantrams like that. Sometimes I reverse them even: "Body-A-Have-I." It doesn't matter, because it gives me at that time the ability to place the wish for Observation correctly in relation to my body as it is, and then that energy that always ... that goes to the negativity is not used for that purpose, and it gradually disappears from wherever it happens to be—in your solar plexus or somewhere else.

That I always call the 'royal' way' of counteracting negativity. Because in a state of Awakening or when there is an 'I' and when there is the possibility which exists then of becoming Conscious and Conscientious, there is the direction in which energy of a negative kind can then go and flow over in a direction where it is more useful. I've explained it. It goes to the 'Si-Do' of the physical and runs along the line which divides the unconscious from the Conscious. And the first stop is the 'Fa' of a Kesdjan body. And this energy flows along that line, when it reaches the 'Fa' of the Kesdjan and recognizes emotional energy of the same kind—only a little different in vibration rate—it is used for the formation of the 'Sol-La-Si' of Kesdjan. That is the theoretical explanation of it, and the very question ... there is no question that it functions and it can help: Because at that time all the energy is released and nothing will stay within myself, and will never produce another kind of a psychological ill.

I say it's the 'royal' way, because the other is an unconscious one and of course I have to suffer for any kind of a defect in my unconsciousness. I've said it so often: That what is a state of an emotion or a feeling has an expression of my body in some way or other—tenseness or whatever it may be—and now I wish 'I' to become Aware of that ... that state of my body first; and trying to introduce, now, the desire to become Impartial, I don't describe even the state anymore. I become accepting myself as existing, and then I wish a moment to be there so that I

am quite sure I will find the truth. When I introduce the concept of a moment, I change my form and Observation of the form to the Observation of my life within the form.

That is why there are three steps; because then that what is the Observation as 'I' having an energy and an ability to look, to see, to Observe, to accept, to be Aware, to Awaken, can penetrate into that what is now personality; through the outside appearance, through all the different ways by which life has been expressed, through all the manifestations whatever it is—tension or not, or whatever has been caused to be the state in which I am. And it then can penetrate when it wishes to be free from the thoughts and the feelings about myself, I start to realize what is meant by a moment and I experience it at that time when I reach life within me.

Think about that, Mary. The concepts are quite right, and it is by this time the solution ... or what I have said I would use the phrase 'It's as old as the hills,' I've said it thousands of times.

I'm afraid it's the last. Can we let it go over 'til tomorrow, maybe? All right? Tomorrow evening we can talk again like this if you like, if you know now that ... and if I know that I have to keep to that kind of a promise, then you can prepare and make and have questions, and you can bring them up.

Good night.

End of tape